/343 cont./

796 574 Such formalistic greetings last an hour and a half. Afterwards the ritual banquet starts, without any further pragmatica, each eating whatever pleases him: first the men, more or less grouped in the front part of the maloca; afterwards the women and children, in groups at the back of the maloca.

[785] [273] Once this meal is finished, the ritual fast begins, that is, abstention from any food. It is only permissible to take some of the drink prepared for the feast. They do this, helping themselves copiously, even excessively, to the drink, which, besides, is very nourishing, being as it is, in reality, a thin pap (49).

[123]

49. On a certain occasion, after eleven hours of laborious passage through the forest, we arrived at a maloca of the Bará, located near the headwaters of the stream called marĩya (tributary of the Tiquié), when a feast was being given there. One of our traveling companions, of the Bará tribe, who should have been very tired and undernourished, like all of us, since he was carrying the heaviest load, did not accept the food that was prepared for those of our retinue. He preferred to participate in the feast with his "brothers," and contented himself with only beijú caxirĩ.

2) Preparation for the dances.

*[192] The tuxáua, at a certain moment, tells the chief of the visitors that the banquet is finished and "he may open the box of the decorations" (mahã poári axká-ro).

*[192] [302] /344/ The women of the maloca come to fit the bands (uxtá-seri) to the guests' legs, below the knee, and to execute the body painting. The woman who painted him will be the guest's dance partner. It falls to the man, Pe. Humberto Limpens and the Tukano Antônio Barreto note, to paint the woman, and

796 /355 cont./

562 Then the doors of the maloca are opened, and the women
858 and children come back to it, and the feast and the ritual banquet take place as was seen above.

• 785 /356/ Before the dances, the flagellation of the boys who
562 have not participated in the procession proceeds. They beat with
796 a reed or with ingá bark. One of the men takes the child by the legs, another by the arms, and the leader of the dances applies some strokes on his back and belly. They explain that it is to make them grow fast, and for this reason they also stretch the child during the flagellation.

The flagellation of the men will be done without interrupting the dances. Each one, standing up, receives three blows on
[192] the back and then, as retribution, gives them to his neighbor. The instrument for this flagellation is the adabí, in Tukano wã'sõ-rĩ; it is a stick almost two meters long, but the ligneous part was extracted from its upper end, and it thus became very flexible (66).

[184] 66. Among the Wanãna and Kubewana the
[178] adabis are well made, and because of this they are kept for similar circumstances. In the other tribes nowadays any stick is used for the flagellation. They assured us that sometimes they even omit the flagellation. It seems to us that they might really do so, at least when some civilized is present. The Kubẽwana of Ambaíba (river Querarí) showed us how they customarily applied the flagellation. In order for the blows to be more violent, the flagellator swings two or three times before delivering the blow. Some of the ones flagellated, as if they were boasting of their advantage, showed us deep scars from the flagellation that they had endured.

562 /444/
881 The rite ends with a bath of the dawn, Wáwa-'kãsé, which
783 makes us think of the bath of the dawn of the men at the feast of
*[192] Wɨ̃x-tʃ (VII-4, e (2 b); cf. Legend of the seizure of the mĩrĩã instruments). A procession of these women who have been associated with the rite, perhaps also other close relatives of the
*[192] maiden, is organized. In front goes the pajé, smoking the path
[776] with a piece of cooking pot, Ki-pu-tṍ koró, with hot coals, pitch /Port. breu, a kind of resin/, and pepper, and he will exorcise the river, throwing in it the contents of the pot, in order to "chase away the beast that is in the river" (81).

81. They explained that this beast was the piraboto /bouto/. Now such a mammal does not exist in the upper Uaupés, much less in the small igarapés. We are thus confronted with a transplanting of beliefs and legends.

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881 The mother pushes the daughter into the water, and everyone will
• 785 take a bath (82).

82. Wallace (o. c.) further brings in here a detail which was not confirmed to us. It is the following: "When this time has passed (one month), the relatives and friends of the parents, who are invited for this, gather there on the designated day, each one of them bringing a piece of cipo (flexible climber). The girl is then taken outside the house, completely naked, to the center of the group, which is in the yard in front of the dwelling. Each one of those present on this occasion is obliged to give her five or six strong lashes with the cipo on the chest and on the back, crosswise, until she falls prostrate, unconscious, this sometimes resulting in her death; if,

562 /444 cont./

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• 785

/footnote 82 cont./ however, she recovers her spirits, the operation is further repeated some four or five times with an interval of six hours. It is considered a great offense to the parents if the blows are not given with much force. During this test, all kinds of meats and fish are prepared in huge pots. Following that, those present dip into these the cipos, which immediately afterwards are given to the girl to lick. From then on she will be able to eat everything she wishes. And from this moment on she is considered a woman. She is thus ready for marriage" (o. c. 634).

[184]

There perhaps is confusion with what happens among the tribes of the Içana and among the Kubewana of the upper Uaupés on the occasion of the dabacuris. According to what the Kubewana of the Ambaíba maloca, mouth of the Querari, told us, when the father of a youth decides to look for a wife for his son, he takes advantage of the dabacuri and applies to the chosen girl three lashes with the adabi (VII-4, e (2b)). If she stoutly endures the blows, it is an indication that she is already mature for dealing with the responsibilities of a home.

[584]

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In some Arwake tribes a caxiri is held later; it is the feast called Karyamĩ (83),

83. Karyamĩ is the name of the type of beijú prescribed for this circumstance.

which may last as long as four days (it seems that it is the same number of days as the seclusion of the girl). Then she will dance with everyone, including the pajé, and will smoke with them on the cigar made of banana leaves and tobacco. It seems that on